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whole Earth newsletter

MARCH 1990 Vol. XVIX, No. 3

MAY 1990

John Reuling Dies

Dr. John Reuling, a retired missionary and executive with the United Church Board for World Ministries, died Monday, February 5. He was 83.

Dr. Reuling headed the division of mission of the UCBWM from 1962 through 1971, coordinating the work of hundreds of missionaries in countries around the world. He retired in December 1971.

From 1946 to 1962, he served as regional secretary for Africa with the American Board of Commissioners for Foreign Missions, now part of the

cont'd in Losses to the Family on p. 14

Mandela Released, What Now?

All across the country, people concerned for a free South Africa have been celebrating the February 11 release of Nelson Mandela from prison, after 27 years as a political prisoner of the apartheid regime. Mandela's release is indeed cause for celebration as it marks a possible opportunity for beginning negotiations between the black and white communities toward a political settlement which will, in Mandela's words, "lay the foundations for a new era in our country, in which racial discrimination and prejudice, coercion and confrontation, death and destruction will be forgotten."

Black leaders in South Africa have been quick to remind the world, as the Rev. Frank Chikane, general secretary of the South African Council of Churches, has said, "The release of Mandela is not our liberation. . . . The struggle for liberation began before he went to prison." Black South Africans urge their supporters around the world to continue to apply whatever pressure they can on the apartheid government of F. W. deKlerk. Nelson Mandela, himself, in his first public speech, emphasized this point. "We call on the international community to continue the campaign to isolate the apartheid regime. To lift sanctions now would run the risk of aborting the process towards complete eradication of apartheid."

As a UCC Action Alert points out, "The South African government responds to pressure. Lifting pressure before substantive negotiations begin would encourage delay by South Africa." The South African Council of Churches has reaffirmed its call for sanctions.

A Visit to Remember

UCC delegation to EKU in front of Brandenburg Gate, (left to right) the Rev. Russell Bennett, Tulsa, OK; the Rev. Richard Weaver, Whitewater, KS; Dee Smith, Hudson, KS; Cordula Hagemann, KEU, East Berlin; the Rev. Fred Wenner, Frederick, MD; the Rev. Jerry Stone, Winchester, VA; the Rev. Richard Eick, Arlington, VA; Carol Poole, Westminster, MD.

The eight UCC members who participated in the regular exchange delegation to visit the Evangelical Church of the Union (EKU), our partner-church in East and West Germany, in October/November 1989, had an unanticipated and memorable opportunity to experience history in the making. The dates of their stay in East Germany coincided with the dramatic events transforming that country from its repressive past toward a more open and democratic society. On the night East Germany's borders were opened to enable its citizens for the first time to travel freely to the West, the UCC visitors were each with their respective host families, offering a unique privilege of seeing firsthand the meaning of this dramatic change through the eyes of ordinary Christian citizens.

For Dolores Smith, of Hudson, KS, spending that evening with a group of East German students in a small village, watching the live television portrayal of East and West Berliners standing together on the Berlin wall, was a moving experience. "They just couldn't believe that it could happen so quickly," she recalls. The Rev. Russell Bennett, of Tulsa, OK, sensed what the abrupt changes could mean when a child in a family where he was staying returned from school one day to exclaim, "We're not going to be graded in citizenship any more."—"citizenship" being the euphemism for the political indoctrination children received in school under the old system. In view

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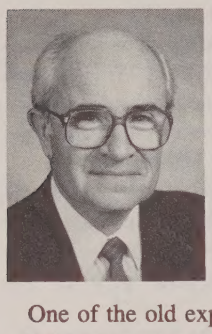
Message from the EVP



Two old familiar expressions and one fairly new expression seem to be enjoying popularity in many places of the church. Because they have been around for a long time, it is tempting to simply say of the old ones, "We have heard that before!" and we might be tempted to let them go unexamined. I think, however, they do merit comment.

One of the old expressions is, "I don't believe in mission, and I don't want our church getting involved in mission." The persons or group of persons who say this reveal that they either don't understand mission or they don't understand the church. Perhaps it is a misunderstanding of both.

I would submit that you cannot confess Jesus Christ as Lord and covenant to share in a community of faith without committing yourself to engage in mission. The church is, by definition, to be the body of Christ. That means to be a continuing presence and reality of the ministry and mission in which Jesus Christ was engaged.

Many of us are familiar with the insightful statement of Emil Brunner, "The church exists by mission as fire exists by burning." It is a contradiction in terms to say that a church will not be involved in mission. Without mission no group of persons is a church. To be sure, there is a great variety of mission activity, and not every church will choose to participate in every form of mission. Faithful mission, which is a participation in the ministry of Jesus Christ is, however, a requirement of the church.

A second familiar expression is "Charity begins at home!" Most persons who find this one comfortable are probably feeling that there are plenty of critical needs nearby which we should address. We should give first attention, they say, to the needs of people for faith and food, health and hope, and justice and peace in our own nearby neighborhoods. And it would seem to follow that this suggests worldwide mission should take second place in its claim on mission resources. After all, as the saying goes, "Charity begins at home."

You won't be surprised that I want to comment on that statement also. I would like to connect it with a relatively new expression which I hear is also growing in popularity. This new expression is, "Mission begins at home!"

"Charity begins at home! Mission begins at home!"

Some people may feel that these two statements are basically the same. At least they may understand them to be saying the same thing. Actually, I think they can be seen to be quite different. From the point of view of the Gospel, I want to suggest a serious problem which may be embedded in one of the statements and, again, from the point of view of the Gospel, I want to support the other statement. Please remember, I said I want to support it "from the point of view of the Gospel."

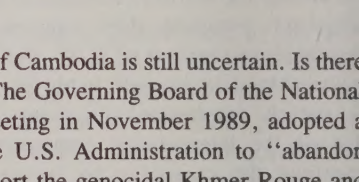
"Charity begins at home" can represent a flawed statement from the perspective of the Gospel. The problem centers in the user's intention in using the word "charity." In its roo meaning it points to a quality of "caring" or "exercising careful stewardship of God's resources in caring for God' creation and God's people." That would be close to target "Charity" is, however, a word which more commonly con notes a person's perception that he/she is generously sharing that person's rightful resources with some other needy person The other person may not be deserving and certainly should be grateful. This meaning of "charity" runs head-on into the Gospel's position that everything we have comes from God and belongs to God. The Gospel's position expects a manage ment of God's resources for God's purposes, and that is no "charity" in its common or popular usage. A Christian is accountable as a steward of God's gifts and not a generous dispenser of personally owned resources.

"Mission begins at home!" The word "mission" invites a plumb line of Gospel criteria for mission and can help avoid the potential pitfall of the word "charity."

With the Gospel as our plumb line, I would not be uncom fortable with the true meaning of "mission begins at home." I suspect, however, that we need to remind ourselves that the Gospel calls us to define "home" quite differently than any notion which encourages a narrow circle of our "near-at hand" neighborhood.

"In the beginning God created the heavens and the earth . . . . God so loved the world. . . ." This is the Christian' home—the whole of creation and the world. The commitmen to Christ calls us to covenant and community with the whole of humankind and to care for and live accountably with the whole of creation.

Yes! Amen! Mission, God's mission, begins in God's cre ation. That is our home, and that is our mission.



Cambodia

(cont'd from page 5)

The long-range future of Cambodia is still uncertain. Is there anything we should do? The Governing Board of the National Council of Churches, meeting in November 1989, adopted a resolution calling for the U.S. Administration to "abandon current policies that support the genocidal Khmer Rouge and that increase the possibility of continued warfare in Cambodia." It also urged the Administration to "encourage initiation of an international effort to verify the Vietnamese troop withdrawal." Persons wishing a copy of this statement may request one from the Southern Asia Office of the UCBWM. We would encourage your endorsement of this statement by writing to your Congressperson.

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The Church Plays a Significant Part in Events in Eastern Europe

The closing months of 1989 saw the socialist countries of Eastern Europe, one by one, take steps toward the transformation of their closed and repressive structures, moving toward more democratic societies responsive to the aspirations of their citizens. Beginning with Poland and Hungary, then East Germany, Czechoslovakia, and even Bulgaria, the movement finally, in the days leading to Christmas, encompassed most astonishingly, Romania.

Aside from the sheer drama of these abrupt and totally unanticipated changes, perhaps most significant and amazing of all is the fact that they occurred—with the regrettable exception of Romania—by peaceful means. They were not achieved by physical force nor by threat of force, but by the strength of a committed popular will in the face of economic and social crises which the governments were incapable of solving.

The remarkable changes in Eastern Europe have occurred through varying processes in the different countries, but, significantly in many instances, the churches have had an important role in these events. Most clearly has been the case in East Germany, where the Protestant churches have been at the very center of the process throughout—primarily the Evangelical Church of the Union and Lutheran churches, working closely together through the Federation of Protestant Churches in the German Democratic Republic.

This is not a new role for the East German Protestant churches. Over a period of years, when change seemed almost impossible, they have consistently played a leading role in seeking reform, actively and patiently engaging the government in dialogue and in advocating steps toward a more open and progressive society. The churches provided space for small groups, interested in reform, to discuss and promote their ideas.

Through the weeks of astonishingly rapid change, as well as over the years when no change seemed possible, the East German Protestant churches played a leading role in seeking reform, actively engaging the government in dialogue and giving patient and creative leadership in encouraging steps toward a healthier society. The churches have also consistently and strongly urged their members to remain in East Germany to participate in the construction of a better society, even as they acknowledged the frustration of those who could see no solution other than leaving.

In early September, 1989, as the country's crisis was growing increasingly desperate, the church leadership addressed a statement to then Party Secretary and State Council Chairman Erich Honecker, specifying reforms in the society which it saw as most urgently required—reforms which were exactly the changes which eventually came to be accepted. In a corresponding letter to church congregations, the Church Leadership Conference implored members to "remain in our community and not leave the GDR," saying, "Our society needs each person. . . . Every one who goes away leaves others behind and more alone. . . . The church regards it as her obligation to help bring about conditions under which people will gladly live in our society and will no longer want to apply for release from citizenship . . . every person is not only responsible for shaping his/her own life but also shares responsibility for the community into which he/she has been placed."

"It was the churches that spoke up for the people. . . ."

As the new situation continued to develop and the government and party were compelled to accept the necessity of reform, the churches provided the meeting places in which reform groups continued to assemble and work out their strategies. And in November, as the authority of the party was collapsing and "round-table talks" were to be held among all the political forces to explore ways of resolving the national crisis, it was natural that this meeting should be held on church premises and should be chaired by a Protestant (in fact, EKU) bishop. One politician found the words to acknowledge publicly what the churches had meant in the reform process: "We have to be clear," he said, "that it was the churches that spoke up for the people over the years and gave them a place to find their voices."

In other countries the churches' role in the reform movement, while not of the same nature as in East Germany, has nonetheless been of great importance. In Poland the Roman Catholic Church clearly maintains a leading role in the society.

In Czechoslovakia, Roman Catholic Cardinal Frantisek Tomasek and the church leadership around him have been respected for their faithfulness in resisting the persistent hostile attempts of the state to restrict, control, and divide the church. It has become known that, through the past years of repression, church representatives participated actively in an underground network of contact and cooperation with dissidents and non-communist political figures which laid the foundation for the current process of reform. One priest, Vaclav Maly, who had for eleven years been banned by the state from functioning as a priest, has emerged prominently among the top leadership of Civic Forum, the principal structure coordinating the reform movement.

Hungarian church leaders have always been expected to be politically involved, and so they are part of the process of change in Hungary, although they have not assumed a particularly prominent leadership role. This is presumably related to the fact that in Hungary, unlike the other countries, the initial impetus for change and reform came from within the Communist party (which by definition would for the most part exclude Christian leaders from the process at that stage) rather than from outside it.

Now an entirely new situation prevails in Europe. We know well that these revolutionary moves toward peace, justice, and democracy in Europe do not automatically create world peace; warfare and oppression still reign in too many places around the globe. If used responsibly, the new possibilities created by the changes in Europe can make a powerful contribution to a genuinely new world order.

Further resources on Eastern Europe are in process of preparation and will be made available to UCC congregations in the near future. Meanwhile, as a resource for study of foreign policy responses required by the changes in the Soviet Union, a paper entitled "A New Day in Soviet-American Relations" has been prepared by the UCBWM World Issues Office and is available on request.

Issue Perspective— Cambodia: New Li

The year was 1969. The United States had been involved in the war in Vietnam since 1964. In an attempt to cut off or disrupt the supply lines of the North Vietnamese that ran through the jungle in eastern Cambodia and into Vietnam along the Ho Chi Minh trail, the U.S. began bombing, and subsequently invaded, Cambodia.

In 1970, after nearly 30 years as leader of Cambodia, Prince Norodom Sihanouk was ousted in a coup by U.S.-backed Marshal Lon Nol. During the five years that followed, U.S. planes dropped more bombs on Cambodia than it did on Europe during the entire Second World War. The devastation wrought upon that small nation created both a political and an economic vacuum. In April of 1975, Pol Pot's Khmer Rouge stepped into that vacuum and overthrew the Lon Nol government bringing with it a brutal restructuring of society.

The number of lives lost and disrupted between 1969 and the 1978 invasion by Vietnamese troops that toppled the Khmer Rouge government of Pol Pot is beyond the grasp of statistics. We have been told that the Khmer Rouge alone were responsible for the deaths of more than a million people—some say as many as three million people—during their rule from April 1975 to early January 1979: deaths due to war, civil disobedience, disease or famine. These figures do not include the loss of lives which resulted from U.S. bombs.

During the years that followed the withdrawal of U.S. troops from Indochina, Cambodia all but disappeared from the American consciousness—save for an occasional film such as the powerful "The Killing Fields." We are left, ironically, with the eerie photographs of National Geographic—images of whitening skulls piled, like New England field stones, in the rice paddies—the "killing fields."

As we enter the 1990s, Cambodia is making its way back into the U.S. press. We are reminded that, at the end of 1978, Vietnam invaded Cambodia—freeing it from the torment of the Khmer Rouge—bringing a period of relative stability. This occupation by Vietnam, which lasted more than ten years, provided a certain amount of internal security needed by Cambodia to recover from the Khmer madness and to begin the process of rebuilding a society and nation ravaged by war.

Despite continuing guerrilla warfare and the years of diplomatic and economic isolation from the West during Vietnam's occupation of Cambodia, there have been dramatic changes in the capital, Phnom Penh—reforms intended to boost economic development in this country which remains desperately poor. Private property rights have been restored, prompting a resurgence in housing repairs and new construction. Young people are packing the new nightclubs and discos. Private video shops offering movies from Hong Kong and rock videos from the West abound. Phnom Penh has grown from a few thousand people in 1979 to more than 800,000 people. In the rural areas, farmers are repairing the bunds—embankments used to control the flow of water around their fields—and planting trees.

Premier Hun Sen, a former Khmer Rouge guerrilla commander, 38 years old, with no formal training in economics or politics, is the unlikely architect of these changes! Prince Norodom Sihanouk now leads a tripartite coalition—which includes the Khmer Rouge—in a guerrilla war against Hun Sen's Vietnamese-backed government.

In May 1988 Vietnam announced its intention to withdraw all its troops—half of them by the end of the year. Subsequently Sihanouk/Khmer Rouge forces stepped up their activities, moving more ammunition and supplies into the country. This was done in spite of the fact that negotiations between Hun Sen and Sihanouk resumed in July 1988. The meetings proved inconclusive.

In August 1989 an International Conference was held in Paris at which the global community was urged to prevent a return to power by the Khmer Rouge. U.S. diplomats were sent with clear instructions that 1) the Khmer Rouge should have no role in Cambodia's future and 2) the U.S. should support Prince Norodom Sihanouk.

"Wait a minute!" says the thoughtful reader. "I thought you just said that Sihanouk is now leading a tripartite coalition that includes the Khmer Rouge! Are not these two instructions contradictory?" Yes, they are! Furthermore, it is this precise conflict that has confused and distorted U.S. policy toward Cambodia for years! A persisting anti-communist Vietnam bias dominates the U.S. view of the region, preventing U.S. acknowledgement that it was Vietnam's invasion that ousted the brutal Khmer Rouge and that it was, essentially, Vietnam's continuing presence in Cambodia that prevented the Khmer's return. U.S. policy has been hopelessly conflicted and its policies toward Cambodia, for all intents and purposes, incoherent!

The United States has avoided making a clear, concise and cogent policy statement by saying that it takes it cues from the ASEAN nations—Thailand, Singapore, Malaysia, Indonesia, the Philippines, and Brunei. The recognition of the Khmer Rouge (the "Coalition Government of Democratic Kampuchea") as the legitimate occupant of Cambodia's seat at the UN also complicates matters!

For several years, perhaps as long as a decade, foreign nations have been major obstacles to peace in Cambodia: the U.S., Vietnam, China, the members of ASEAN, and the Soviet Union. Now, however, some of those same foreign forces are focusing on a peace process. In a major breakthrough on

the Killing Fields?

January 16, 1990, the five permanent members of the United Nations Security Council meeting in Paris—the United States, the Soviet Union, China, Britain, France—agreed that they will be guided by shared principles in working for a resolution of the "Cambodian problem." The goals include an "enduring peace" and "self-determination for the Cambodian people through free, fair and democratic elections." Their Declaration calls for the complete and verified withdrawal of all "foreign forces" and "an effective U.N. presence. . . to assure internal security."

Problems which remain unsettled include, for example, the status of ethnic Vietnamese civilians whose families have lived in Cambodia for centuries and the determination of who should have voting rights in the electoral process. *cont'd on page 2*

Cambodian mother and children

Cambodia Notebook

9th-13th Century	The Khmer empire flourished encompassing present-day Thailand, Cambodia, Laos, and southern Vietnam. In subsequent years, peripheral areas were lost as Thailand (Siam) and Vietnam vied for political control of Cambodia.
1863	Cambodia was made a protectorate by France.
1941	France enthroned Prince Norodom Sihanouk.
1953	France granted Cambodia independence.
1955	Prince Sihanouk abdicated to become Head of State seeking to keep Cambodia neutral.
1965	Relations with the U.S. were broken as South Vietnamese planes attacked North Vietnamese forces within Cambodia.
1969	The United States began to bomb Cambodia in an attempt to disrupt the supply lines of the North Vietnamese along the Ho Chi Minh Trail.
1970 (March)	Sihanouk was ousted in a coup by Marshal Lon Nol after nearly 30 years as leader of Cambodia. The monarchy was abolished and Sihanouk moved to Peking where he formed an alliance with the Khmer Rouge, a radical communist government in exile fighting the U.S.-backed Lon Nol government.
1975 (April)	Pol Pot's Khmer Rouge overthrew the U.S.-backed Lon Nol government bringing with it a brutal restructuring of society that resulted in more than one million deaths in war, civil violence, disease or famine.
1978 (December)	Vietnamese troops infiltrated and finally invaded Chinese-backed Cambodia, toppling the Khmer Rouge and setting up the People's Republic of Cambodia under Heng Samrin and other Khmer Rouge defectors and pro-Vietnamese communists. Thousands of refugees flowed into Thailand.
1978-89	Vietnam remained in Cambodia providing the government with the security it needed to begin rebuilding the country.
1979	The Khmer Rouge and smaller forces loyal to Sihanouk and the former Prime Minister Son Sann fought on and, in October, the United Nations recognized the Khmer Rouge as the legitimate Government.
1982 (June)	Under pressure from China and other backers, three guerrilla factions formed a coalition government in exile with Sihanouk as president, Khieu Samphan of the Khmer Rouge as Vice President and Son Sann as Prime Minister.
1985	Pol Pot's retirement as the leader of the military is announced. Western governments continued to believe that he was the real leader.
1987 (May)	Sihanouk stepped down as head of the coalition government after the Khmer Rouge attacked his own troops and began to pursue his own peace initiatives.
1987 (December)	Vietnam-backed Hun Sen, Prime Minister in Phnom Penh, and Sihanouk held initial talks in France. Over the next 18 months they held five inconclusive meetings.
1988 (February)	Sihanouk, under pressure from the Chinese, returned to Cambodia, resigning again in July.
1988 (May)	Vietnam announced its intention to withdraw all troops from Cambodia—about half of them, or 50,000 by the end of the year.
1988 (July)	The Phnom Penh Government met for the first time with the rebel coalition for talks in Bogor, Indonesia. The results were inconclusive.
1989 (April)	Governments in Hanoi and Phnom Penh announced that the remaining Vietnamese troops would leave by the end of September—with or without a settlement. Later that same month Hun Sen said that elections would be held within three months of Vietnam's withdrawal.
1989 (May)	Chinese and Soviet leaders—backers of opposing factions—met, reaching no agreement about Cambodia's future.
1989 (August)	An International Conference was held in Paris as the international community was urged to prevent a return to power by the Khmer Rouge. The conference concluded that Pol Pot's Khmer Rouge should have no role in Cambodia's future and that the U.S. should support Prince Norodom Sihanouk.
1989 (Sept.)	Vietnam ended its 10-year occupation.
1990 (Jan. 16)	The permanent members of the United Nations Security Council—U.S., Soviet Union, China, Britain, France—called for a cease-fire and urged the UN to administer Cambodia and supervise free elections.

How We See It From Here

The regular Whole Earth Newsletter feature, Missionaries Notebook, has been replaced by How We See It From Here, which, in the future, will include communications from our partners in overseas churches as well as excerpts from missionaries' letters.

Dan Dale, Nancy Jones and daughters Jenny and Lucy

Nancy Jones, jointly appointed by the Christian Church (Disciples of Christ) and the UCC along with her husband Dan Dale, has written the following for the Disciples' Global Sermon Notes. Nancy and Dan have been engaged in ministry with the Salvadoran Lutheran Synod based in San Salvador.

Some men, five of them, come to your door one day and ask if you have been attending the Bible study at your neighbor's home. You say no. They continue pressing you, accusing you of participating with the team of leaders from the church who meet Saturday mornings. "No," you say. "I have small children, I don't have time for meetings." They leave but you know they will be back. You are afraid. Your brother was killed by some men from the army because of his involvement in the Christian base communities.

I felt chills as Dolores told her story—a story of commitment to the work of the church forming Christian base communities in El Salvador. And it was a story of fear and flight, flight from the army who were trying to stamp out the work of the church.

"Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. . . ."

Dolores today continues as a leader with the base communities, training others to lead, though in a different community and a different parish. She has done this work for thirteen years. Blessed, I thought, yes, one might be blessed, but how does one endure? How does one continue?

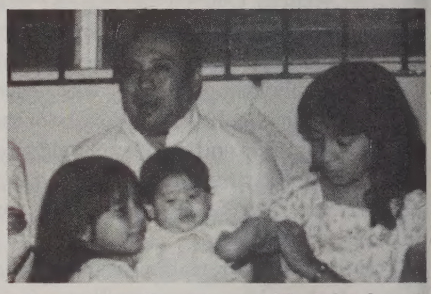
The Church in El Salvador continues to accompany the poor, denouncing sin and injustice in the country. It continues to teach the people that they have the right to be healthy, that they have the right to have food for their family, that they have the right to have work. And it is persecuted because of this, its people threatened, disappeared, killed, in an attempt to create enough fear that the efforts toward justice will be abandoned.

In spite of threats, the people continue to create a new and stronger creation in the church, with a commitment to building a better world for all, especially for the 2/3 of humanity that is hungry, lacks adequate housing, medical care and education.

Dolores told me about the death of her priest Rutilio Grande. "That's what made me decide to continue to work in the church," she said. Impossible, I think to myself. It's supposed to have the opposite effect! It's supposed to make you so afraid that you run from the church. "Blessed are those who are persecuted."

The people and their faith have been tested in this country, El Salvador. Some, I am sure, have left the church. But others, those who have endured, have an incredible strength in their faith, as if it had been fired in a kiln. If their faith endured the test, it came out stronger than ever. Most of us North Americans are not threatened if we attend a church service, but we may learn from the faith of those in Latin America who are persecuted for their stand with the church and its demand for justice.

Bishop Medardo Gomez of the Lutheran Church in El Salvador, with which the UCC/Disciples Common Ministry works, has used the parable of the Good Samaritan to describe his own spiritual journey.



Bishop Medardo Gomez with Salvadoran children

Bishop Gomez graduted from a theological seminary in Mexico City trained to be a "priest." When he returned to his home in El Salvador, he discovered that his country had been attacked, robbed, beaten and tossed to the side of the road. For some time he was able to pass by as a priest or a Levite or a Pharisee indifferent to his suffering country. He did that, in part, because it was then, and remains today, illegal to help the poor and the suffering people of his land.

But by the grace of God, one day he saw his country for what it really was and dedicated his life to ministering to the needy.

In 1982, Bishop Gomez was seized by the death squads. Only because of intense international pressure was he released. But he reports that while he was being held, he came to terms with the death which he was sure was imminent. If his ministries to the poor resulted in death, then that had to be accepted. But he also vowed to God that if he should be spared, he would spend the rest of his life in solidarity with the powerless in his country.

Today, Bishop Gomez continues to live by that promise.

Allen and Judy Myrick are serving with the United Congregational Church of Southern Africa in Bulawayo, Zimbabwe. They write of their day-to-day ministries as well as the consequences of living so close to South Africa.

Here in Bulawayo Allen is doing more parish work than before. The pastor of the 1,000-member Bulawayo church is studying in Britain, so Allen is helping with services, funerals (there are *many*), visitations, and meetings. The Bulawayo church is divided into twelve congrega-

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UNITED CHURCH BOARD FOR WORLD MINISTRIES
1989 **ONE GREAT HOUR OF SHARING** Program Support

Since 1949 One Great Hour of Sharing has enabled members and friends of the United Church of Christ to respond to the needs of the homeless, the hungry, the poverty stricken, victims of disaster and refugees. By giving to the One Great Hour of Sharing offering in their local churches, supporters have helped provide significant ministries to countless numbers of God's children in as many as 70 countries during this past year.

We need only view television news or read daily newspapers to know something of the struggle so many of God's children are having in today's world. For most of us those struggles are far removed. Only when a devastating storm such as Hurricane Hugo or a California earthquake strikes a little closer to home do we begin to sense what it means to be a victim of disaster. As part of our Christian life, One Great Hour of Sharing invites us, indeed it challenges us, to share the struggle of others as they seek to survive and to make a meaningful life for themselves and others. One Great Hour of Sharing also invites us to share the joy of those who are engaged in that struggle and have had a degree of victory.

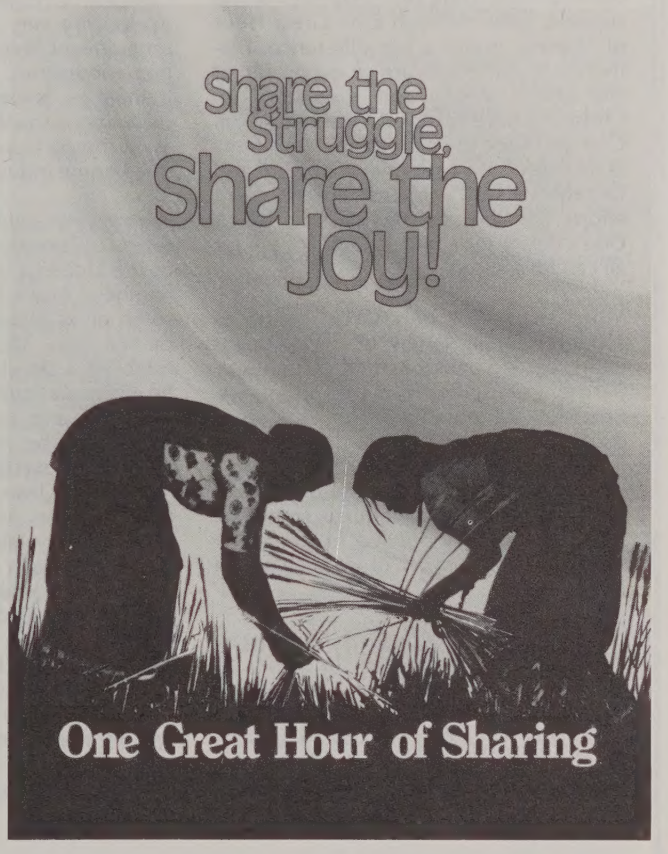
Gifts to One Great Hour of Sharing are received in their entirety by the United Church Board for World Ministries for support of development programs, refugee assistance, social service programs, and disaster response around the world. Some funds are also used in the United States for refugee resettlement and disaster response, usually in response to a request from a Conference of the United Church of Christ.

About one-third of the One Great Hour of Sharing resources are channeled by the UCBWM through Church World Service for programs overseas. Church World Service is an ecumenical agency supported by more than thirty Protestant and Orthodox churches in the United States which works overseas with a large number of national councils of churches and other ecumenical agencies.

In addition to sending funds through Church World Service, the UCBWM supports programs of partner churches such as the Church of South India, the Evangelical Congregational Church of Angola and the Evangelical Church of Togo. Christian organizations such as the World Young Women's Christian Association and the World Alliance of Young Men's Christian Associations are also assisted in specific programs for which they seek support.

Support of programs being carried out by overseas partners, those who are closest to the situation and in the best position to carry out the work, assures us that the assistance received is appropriate and effective.

In the following pages are selected examples of the kinds of ministry One Great Hour of Sharing has assisted during the past year. Please share these stories so that supporters of One Great Hour of Sharing will know where in the world their dollars go.



1988 and 1989 Comparative
One Great Hour of Sharing Support

	1988	1/1/89 to 11/30/89
Receipts		
One Great Hour of Sharing	$3,008,190	$2,481,885
Designated Gifts	935,990	810,591
	$3,944,180	$3,292,476
Expenditures		
Development Programs	$1,837,569	$1,563,926
Disaster Response	454,548	572,900
Refugee Programs	765,407	571,665
Social Services	702,805	583,985
Total Programs	$3,760,329	$3,292,476
Promotional Costs	$ 183,851	Not yet determined

(All figures subject to audit.)
The above figures show the total receipts and disbursements for 1988 and the first eleven months of 1989.

DEVELOPMENT $1,563,926

Many agencies, both governmental and private, are engaged in a great variety of development efforts around the world. Many of the agencies, particularly those funded by government monies, have resources far beyond those available to private agencies, particularly those related to churches. But even their resources cannot begin to meet the need for development. Thus, our relatively limited support, given through One Great Hour of Sharing, makes a big difference. Furthermore, our efforts are an expression of the grace, mercy and love of God. Christians have received these gifts from God and seek to share them with others as an expression of their love for God and for others of God's children. Development efforts are very specific ways in which God's desire for a more abundant life for all can be assisted.

More than 40% of OGHS resources support a wide variety of development efforts carried out by partner churches or partner agencies in many countries. Provision of potable water resources continues to be the number one priority in most developing countries. A good supply of potable water is essential for any health program; an adequate supply of irrigation water is needed before many innovative agricultural programs can be implemented.

Water resource programs of the Evangelical Church of Togo and the Church's Auxiliary for Social Action in India receive considerable OGHS support. A grant was also made to enable the United Church of Christ in Zimbabwe to begin an integrated community development program in villages near the troubled border with Mozambique. At the core of the program is the drilling of wells and the installation of the necessary pumps.

An increasing number of development programs supported this year are directed toward the needs of women. One such project is the Integrated Promotion of the Campesina Women in Guatemala, which works with very poor Indian women in programs of literacy, nutrition, and small home industries. The grant also provides training in leadership and organization skills and a small revolving loan fund to assist the participants to begin their own small home industries.

With greater stability in the Matabeleland region of Zimbabwe, the Zimbabwe Synod of the United Congregational Church of Southern Africa has been able to direct some of its planning towards the needs of that area. UCBWM gave a grant to establish a Development Office that will be giving particular attention to the needs of youth and women. A development officer will be selected and trained to guide the churches in exploring ways to improve the living conditions of many of their members. As one step in the process, a grant was made to give out-of-school youth training in rural development skills and then to establish their own facilities on church-owned land.

A grant to the Freedom From Hunger Foundation will assist a program in Thailand to address the root causes of malnutrition. The program aims to increase incomes of the poor and provide health care and nutrition education.

Indian villagers construct dam for water conservation.

DISASTER RESPONSE $572

Each year a little more than a quar
a million dollars is set aside from
Great Hour of Sharing to be the Re
for Unforeseen Emergencies (RUEN
enables immediate response to disa
During 1989, help was provided i
sponse to 35 different disaster
operating in this way, the United Ch
of Christ is present almost as the di
happens and, in some cases, befor
hurricane strikes or the flood over
the river banks.

During the first eleven months of
nearly $250,00 was expended from R
That money is often matched and
surpassed by the compassionate gi
UCC members as they make sp
contributions for disaster victims all
the world. In the same period, usin
normal channels of local congrega
Conferences and the denominat
treasury, they added an addit
$300,000 which was disbursed thr
CWS, partner churches and affi
Conference offices.

Major 1989 grants have gone to:

Armenia (earthquake)	$16
Namibia (independence aid)	
Hurricane Hugo (to 10/31)	
Malawi (floods and refugees)	
Lebanon (civil disturbance)	
Mozambique (food shortage)	
Uganda (refugee return)	

Personal involvement continues to
The Rev. William Nix, pastor of the
church in Venice, Florida, is one

Emergency food still urgent for Ethio

consultants assigned to Charleston, Carolina, during Hurricane Hugo. ev. Carol Shanks, pastor of Bethany UCC church in Florissant, Missouri, to Vieques Island, Puerto Rico, at equest of the Cooperative Disaster Care program.

ted gifts for Armenian relief topped 000. To date $100,000 went via CWS Armenian Apostolic Church for its ct of housing and community aid, 50,000 helped the Armenian Mission- ssociation of America in the pur- , equipping and shipment of the e Medical/Psychological Clinic van. dition, $10,000 went through CWS neral ecumenical participation.

al needs from Hurricane Hugo, as fied by the Tri-county Interfaith ter Response Ministry (for South ina), are estimated to surpass 0,000. Grants totaling $38,000 have to CWS, the United Evangelical ch of Puerto Rico and the Southern erence. They have helped to provide ing materials, food, clothing, ets, medicines and medical supplies.

sponse to the October earthquake, Northern California Conference ned $3,000 from RUEN/OGHS and 2,000 each to three communities: Los , Santa Cruz and La Selva Beach. regations in these areas were heavily ed. The church building at Los Gatos noved two feet off its foundation in direction and four feet off in another. congregation's grant helped start the response.

REFUGEE PROGRAMS $571,665

Having escaped persecution, Central American refugees in the United States face the terrible prospect of detention, denial of their requests for political asylum and deportation. Gifts to OGHS support legal and social service projects that reach out to undocumented refugees in a variety of ways.

Members of the United Church of Christ have also found meaningful ways of sharing the struggle with these Central American sisters and brothers. First Congregational Church in Washington, D.C., has embraced the work of the Committee of Mothers and Relatives of Political Prisoners, Disappeared and Assassinated of El Salvador (Co-Madres) and the Central American Refugee Center (CARECEN) by entering into partnership with them. Both projects received a grant from OGHS through the Central Atlantic Conference this year. According to the Rev. John Mack, the partnership has meant much more than providing office space and volunteers for Co-Madres and more than his serving CARECEN as a consultant on fund-raising and the church hosting a fund-raising banquet at which Central American refugees and American church members come together. In describing the partnership, Mr. Mack emphasized its reciprocal nature. First Congregational has also shared the pain of the struggle with the Salvadoran people. On March 28, 1989, two Immigration and Naturalization Service agents arrested America Sosa, co-director of Co-Madres, at their office in First Congregational Church. She was charged with illegal entry into the United States and faces deportation hearings.

Through Church World Service (CWS), the United Church of Christ participates in the resettlement of refugees in American communities through a nationwide network of 40 CWS-affiliated Ecumenical Refugee Resettlement and Sponsorship Service (ERRSS) projects. The Immigration and Refugee Program of CWS and the ERRSS network are partially supported by One Great Hour of Sharing gifts.

In 1989, the UCBWM helped to resettle over 800 refugees from Afghanistan, Cambodia, Cuba, Ethiopia, Iran, Laos, Nicaragua, Poland, Romania, Somalia, the Soviet Union, Uganda, Vietnam and other countries. Large numbers of Soviet Evangelicals, as well as Amerasian youth, their mothers and siblings, arrived in 1989. Over 60 UCC congregations have sponsored refugees! Local churches play a vital role in helping refugees in the first difficult months, with housing, food, clothing, transportation, matching skills to jobs, learning English and becoming familiar with the community and culture.

Through refugee sponsorship, congregations increase their global awareness. The Rev. Robert Kitchen, chair of the Refugee Task Force of the Minnesota Conference, states, "The people involved in resettling refugees invariably become some of the most committed to an active ministry of compassion and doing." In Minnesota, three UCC churches have sponsored five Ethiopian political prisoners in consultation with the Center for Victims of Torture and the Minnesota Council of Churches Refugee Office. These congregations have found they not only share the struggle, they share the joy!

Palestinian refugees receive vocational training at a YWCA center.

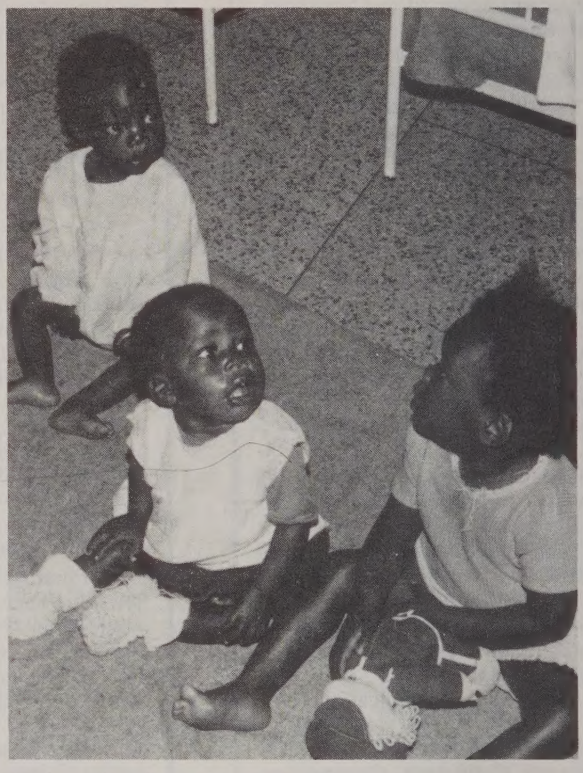
SOCIAL SERVICES $583,985

Thanks to our gifts to One Great Hour of Sharing, a number of churches and church-related organizations in several Asian countries are strengthening their ministries among women. In Japan, Taiwan, Thailand and Hong Kong, several church organizations have received assistance for programs ministering to women who have become trapped in prostitution and other degrading situations. Counseling, legal advice, transportation money, and job training opportunities have been provided by the agencies, enabling these women to escape their oppressive conditions. The Women's Center of Payap University in Thailand has been assisted in rehabilitation and vocational training for young prostitutes in northern Thailand.

In Costa Rica, the National Patronage for the Blind was assisted in establishing the first library for the blind in that country. This facility will give blind students access to technical materials. The Coptic Evangelical Organization for Social Services in Cairo, Egypt, was assisted in equipping a building with teaching aids for the blind and other physically impaired, as well as retarded children.

Preventive health programs supported by OGHS included efforts at the early detection and prevention of childhood blindness. The Asia Health Institute in Japan assists health workers in sixteen Asian countries. The Institute not only conducts training classes in Japan but also in India, Indonesia, Korea, Nepal and the Philippines. This year the Institute conducted training courses in cooperation with the World Council of Churches in Cambodia.

The Child Sponsorship Program of the UCBWM continues to expand, now assisting nearly 1,500 children as well as a number of elderly "orphans" in fifteen different countries. Through individual sponsorships, these persons receive necessary assistance for food, education, clothing and a place to live.



Victims of war in an Angolan orphanage.

HOW TO GIVE

The most effective way to respond to worldwide emergency and development needs is through your local United Church of Christ congregation. In many emergency situations One Great Hour of Sharing resources are already at work before the crises become news—if they ever do. Many disasters in various parts of the world affecting thousands of God's children are never reported in the public media. The United Church Board for World Ministries learns of them through the ecumenical and international church network of which we are a part. As emergency situations are made known to UCBWM staff, One Great Hour of Sharing resources are sent immediately, sometimes through Church World Service, and at other times directly to a partner church or church-related agency on the scene of the emergency. Church agencies are often among the first to respond to an emergency situation, and they are usually among the last to leave. Working through local personnel helps assure that assistance rendered is both appropriate and immediate. When the emergency is past and most personnel withdraw, development programs that will help to avert similar tragedies in the future are often underway.

Gifts of money given through the United Church of Christ reach more people and go farther than dollars given in response to advertisements and appeals in the press and over television and radio by religious and secular organizations. This is possible because of the worldwide Christian network through which the United Church Board for World Ministries responds to emergency and development needs. Members and friends of the United Church of Christ can best express their concern for the people affected by giving through their local congregations.

One Great Hour of Sharing is one of the four all-church offerings encouraged in the United Church of Christ and is usually taken during Lent. Participation in One Great Hour of Sharing should be a part of the life and witness of every United Church of Christ congregation and member. In addition to a significant gift to One Great Hour of Sharing, members and friends of the United Church of Christ may want to give directed gifts as news of emergency needs are communicated through public and church media. Such special gifts, with a clear indication of the intended purpose, should be sent through the congregation and the Conference.

THE STAFF

One Great Hour of Sharing Programs
United Church Board for World Ministries:

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Lloyd G. Van Vactor

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World Service Secretary:
Gustav Kuether

Secretary:
Edna Berger

For further information, write to the United Church Board for World Ministries. 475 Riverside Drive, New York, NY 10115

Filipino Peasants Flee Military Action

Philippine church leaders estimate that within the past two years more than 500,000 persons have been forced to leave their homes and seek refuge in other communities because of intensive military operations. These displaced persons have become refugees within their own country as they seek safety from the "total war" policy endorsed by President Corazon Aquino and supported with United States funding and equipment.

This "total war" policy, aimed at ridding the Philippines of insurgency, has resulted in massive military operations in various parts of the country, often with large areas declared as "no man's land," from which all the residents are forced to leave. Sometimes the peasants are fleeing vigilante or paramilitary Civilian Armed Forces Geographical Unit (CAFGU) harassment. Often the peasants' homes and crops are destroyed, and there is little left when they are able to return.

Most of the refugees are from remote rural areas and are already victims of the extreme poverty that is a reality for more than 70 percent of the Filipino people. Most flee with only what they can carry with them. In addition to the terror from which they have fled, they must now deal with severe food shortages, lack of safe water, makeshift and crowded shelters, inadequate sanitation, disease and sometimes death. Church workers, particularly on the island of Negros, report many fatalities among children due to lack of proper sanitation and medical services.

The National Council of Churches in the Philippines (NCCP) is focusing on the issue of internal refugees, because, as Feliciano Carino, General Secretary of the NCCP, explains, it was an issue that came to them from the congregations. Their churches were faced with people seeking some kind of relief and housing. At first the churches were able to deal with it by opening their Sunday School rooms or their little sanctuaries, but as the plight of the refugees began to be prolonged they turned to the national ecumenical organizations for help.

While the NCCP first responded to internal refugees as an issue of relief, it soon became clear that there were political issues involved, and it was a matter of human rights as well. "As people began to move out of their villages, they were also arrested and put into jail. And so a whole series of issues related to human rights began to emerge," Dr. Carino said. The issues of internal refugees, militarization and human righs are all linked to the overall emphasis of the council: creating a climate in which a peace process can begin to emerge. The NCCP theme for the biennium, in fact, is "seek peace and pursue it" (I Peter 3:11, Psalms 34:14).

In response to requests from the NCCP and the United Church of Christ in the Philippines (UCCP) for assistance in dealing with the internal refugee situation, the Philippine Joint Action Group of the National Council of Churches/USA asked Church World Service (CWS) to send a group to gather firsthand information about the crisis. The team left in mid-January, headed by Lloyd Van Vactor, Associate General Secretary, Mission Program Unit, UCBWM.

The CWS group was joined in Manila by representatives from the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches, who were asked to make a firsthand observation of several of the major refugee centers.

The UCBWM has contributed One Great Hour of Sharing resources to the "War Victims Fund" established by the UCCP. More assistance will be extended following the recommendations of the CWS team.

Mangagoy: The Church with an Unfinished Dream

Mangagoy is one of those communities whose people are harassed by both the New People's Army (NPA) and the Philippine military. It is a coastal town in Bislig, Surigao del Sur in Mindanao. Lush with vegetation and rain forests, the once picturesque and productive farming and fishing village is now a polluted, one-company town. Lining the main highway from Agusan to Surigao are falcatta or paper trees taking the place of the fruit and coconut trees.

The involvement of the United Church of Christ in the Philippines (UCCP) in Mangagoy had an unusual mission beginning. A logging company was established in 1949 and its owner approached the American Protestant leadership to provide some spiritual nurture to his workers.

Trained churchworkers from Silliman University came and not long after a church was built. The church was steadily growing and the congregation started to build the symbolic three-sided foundation of a bigger church in the hope that the contributions would continue until its completion.

Mangagoy became a boom town. Paper Industries Corporation of the Philippines (PICOP), a foreign-owned paper mill, came and soon became the major employer of Mangagoy, employing 60% of the population. Agricultural crops were discarded for falcatta trees to produce paper for export. Unfortunately economic prosperity translated into social ills like gambling, drugs and prostitution. The church was diverted from its normal program in order to provide alternatives to the increasing moral corruptions and erosion of cultural values. It became clear that in order to be involved in the mission of God, Mangagoy UCCP had to opt for the people.

The Gospel began to take flesh and the Bible studies, visitations, Sunday school and the regular Sunday worship focused and were rooted in their very own community. The need to support the poor and the oppressed became critical during the Marcos years and a team ministry was developed as a way to respond to the different needs. Pastors were conscientized; pastors in turn urged those in congrega-

cont'd on page 12

Mangagoy *(cont'd from page 11)*

tions to save their lands and forests. Workers from PICOP turned to the church to learn how to organize themselves and know their rights. People began to realize how their lives were controlled by a few influential people who in turn were influenced by the superpowers of the world. Not all the members understood the new approach, and some left the church. All the while the military kept track of people coming and going from the church. The people explored the way PICOP perpetuated their poverty and damaged the environment.

Funds intended for constructing the church building were diverted to meet other more urgent needs. The church began to fill up with refugees who had fled their farms for fear of military persecution. The poor were suspected as NPA supporters. Church leaders appealed to President Aquino and the military authorities but their pleas fell on deaf ears. The disruption of their lives caused untold sufferings.

Jane Ella P. Montenegro, staff of the Mindanao Jurisdiction of the UCCP, conducted a three-day seminar for wives of the farmers, some of whom were related both to members of the military and the NPA. The seminar included Bible studies aimed at learning about justice, human rights and forming a self-reliant community. The special role of women in the church was also emphasized. With Jane's help the women are no longer fearful. They are beginning to discover not only their individual but their communal strength as well. They are beginning to find their voices.

The church of Mangagoy goes on with their unfinished dream of someday seeing a completed church building. They remain faithful for the Gospel has given them courage and hope.

Tie A Purple Ribbon Being In Active Solidarity with Salvadorans

In December churches of the United Church of Christ and the Christian Church (Disciples of Christ) were called to join ecumenical communities across the United States to actively express their concern for the Christians in El Salvador who are being persecuted, imprisoned and killed because of their work for peace in that country. They were asked to place a large purple ribbon on their main door as a symbol of the suffering of the churches and people of El Salvador. The call to solidarity came as part of a pastoral letter to the churches from John O. Humbert, General Minister and President of the Christian Church, and Paul Sherry, President of the United Church of Christ.

Paul Sherry was part of a delegation of the National Council of Churches/USA that went to El Salvador in December, representing 40 million U.S. Christians, to express the churches' deep concern about the death of six Jesuit priests and the reports of the increased harassment and persecution of religious workers in El Salvador.

The NCC delegation returned "absolultely convinced that to seek a military solution . . . is both cruel and futile. A lasting peace will be secured only through a negotiated political settlement accompanied by major structural reforms to address the chronic social and economic injustices of the country." They went on to urge the immediate end to military assistance to both parties from all sources in the conflict.

On January 23 the Office for Church in Society of the UCC issued a *UCC Action Alert* in support of a bill to be introduced by Senator John Kerry (D-MA) which would end all U.S. aid to El Salvador, with a similar bill to be introduced in the House of Representatives. The alert emphasized that "it is critical that members of the House and Senate hear from constituents opposed to aid in El Savador."

The background statement for the Action Alert identifies the murder of the Jesuits as part of a "pattern and practice of harassment of religious workers by the Salvadoran military." Church World Service has documented a pattern of harassment, threats and intimidation of religious workers by Salvadoran government forces, which included searches and the bombing of church facilities. Many Salvadoran religious leaders have been forced to flee and are living in exile. "Today in El Salvador there is no political space. The democratic opposition to the government has been forced underground or into exile," the background statement concludes.

The importance of action on the part of U.S. Christians is underscored by the words of Medardo Gomez, Lutheran Bishop of El Salvador: "In this war neither side can win militarily. Dialogue and negotiation is the only answer. International pressure must be brought down to force a serious negotiation and bring about true democracy." Bishop Gomez has been forced to leave El Salvador because of threats against his life.

The Religious Task Force on Central America has developed a resource packet for Central America Week, March 23-April 1, in observance of the Tenth Anniversary of the assassination of Archbishop Oscar Romero. It includes liturgical and advocacy resources. Contact: Religious Task Force on Central America, 1747 Connecticut Ave., NW, Washington, DC 20009; (202) 387-7652.

Eastern Europe Study/ Dialogue Tour

To explore firsthand the remarkable new steps toward openness and democracy in Eastern Europe, the UCBWM is offering a Study/Dialogue Tour to East Germany, the Soviet Union, and Czechoslovakia, August 3-24, 1990. The tour group will meet with church leaders and congregations, witness the new developments in these societies, and become acquainted with the history and culture of the region. Tour members will learn about the life and current situation of the churches and have the opportunity to share perspectives with Christians of these countries on continuing problems and opportunities in East-West relations.

At time of publication the exact cost of the tour is not yet known, but final details will be available soon. If interested in participating, contact the Europe Office, UCBWM.

CHRONICLE

APPOINTMENTS

Belize

Helen Burgess, Volunteer, two years beginning September 1, 1989, while she serves as Project Manager in Child Survival and Nurse Educator with Project Hope in Belize City. Home church: First Congregational Church, Marshfield, MA.

Brazil

Barbara De Souza, Individual Appointment, three years beginning January 1, 1990, at the request of the Brasilandia Area of the Roman Catholic Archdiocese of Sao Paulo and the Community Association of Macuco, Sao Paulo, with assignment to community health education. Joint appointment with the Christian Church (Disciples of Christ) through the Common Ministry. Home church: First Congregational Church, River Falls, WI.

Great Britain

Joan Grindrod, Associate, four years beginning April 1, 1990, while she serves as pastor of the Garstang and Foston United Reformed Churches in England. Home church: First Congregational Church, East Longmeadow, MA.

India

Ian B. Oliver, Associate, three years beginning March 1, 1990, while he serves as Assistant Chaplain at Kodaikanal School, Kodaikanal, India. Home church: Wellington Avenue United Church of Christ, Chicago, IL.

Japan

Susan Adams, Individual Appointment, three years beginning March 1, 1900, at the request of Council of Cooperation, with assignment to the High School Division of Kobe College, Nishinomiya, Japan, while she serves as a teacher of English. Home church: Union Congregational United Church of Christ, St. Louis Park, MN.

Jeffrey Mensendiek, Special Appointment, two years beginning April 1, 1990, at the request of the Council of Cooperation with assignment to the Tohoku Kyoku as lay minister. Home church: First Congregational Church, Berkeley, CA.

Mexico

H. James and Mary Jenkins, Volunteers, four months beginning December 1, 1989, while James serves as pastor of the English-language congregation related to the Iglesia Cristiana Congregacional, Mazatlan, Mexico. Home church: Rose City Park United Methodist Church, Portland, OR.

Nicaragua

Marie Rietman, Special Appointment, three months beginning December 1, 1989, at the request of the Office for Latin America and the Caribbean of the NCC/USA, with assignment as an election monitor in Nicaragua. Home church: First Congregational Church, Portland, OR, and United Church of Christ, Condon, OR.

South Africa

Linda A. Noonan, Special Appointment, one year beginning January 1, 1990, while she studies as a Theological Fellow at the University of Natal, Pietermaritzburg, South Africa. Home church: University Church, Chicago, IL.

Kirsten J. Peachey, Special Appointment, one year beginning January 1, 1990, while she studies as a Theological Fellow at the University of Natal, Pietermaritzburg, South Africa. Home church: University Church, Chicago, IL.

REAPPOINTMENTS

Colin and Karen Glenn, Individual Reappointments, three years beginning March 1, 1990, at the request of CEPAD (Evangelical Committee for Aid to Development) with the assignment of Colin as Professor of Preventive Dentistry at the National Autonomous University in Leon, Nicaragua, and of Karen to the CEPAD regional office. Home church: United Church of Santa Fe, NM.

Edith and Ronald Seaton, Individual Reappointments, twenty-one months beginning November 1, 1989, at the request of the Christian Medical Association of India (CMAI) with assignment to community health projects headquartered in New Dehli. Joint appointment with the Presbyterian Church (USA) and the Christian Church (Disciples of Christ). Home church: Stony Point Presbyterian Church, Stony Point, NY.

Jane and Robert Williams, Individual Reappointments, three years beginning February 1, 1990, at the request of the Lesotho Evangelical Church with assignment of Robert as a teacher of Christian Education at the Morija Theological College and of Jane as a teacher of typing and moral education at Morija Girls High School. Joint appointment with the Christian Church (Disciples of Christ). Home church: Decatur Trinity Christian Church, Memphis, TN.

RETURN TO FIELD

Ruth Catton, returning to India after a home assignment of six months for a period of three years at the request of the Eastern Regional Board of Health Services of the Church of North India. Home church: First Congregational United Church of Christ, Benzonia, MI.

EXTENSION OF TERM

David C. Gallup, India, extended to three years and ten months through April 30, 1990.

Edith Harris-Bernard, Jamaica, extended to three years and four months through February 28, 1991.

Herbert Kelsey, Great Britain, Associate, extended to five years and eight months through May 31, 1990.

Martha and Nathan Knoll, Thailand, extended to five years through October 31, 1991.

Dean Sotherden, Japan, Associate, extended to four years through March 31, 1992.

HOME ASSIGNMENT

Barbara and Guy Alling, Pakistan, extended two months until March 31, 1990.

Cerina and Richard Blakney, Turkey, extended seven months until July 1, 1990.

John and Karen Campbell-Nelson, Indonesia, three and four months beginning May 1, 1990, and April 1, 1990, respectively.

Ruth Catton, India, six months beginning October 1, 1989.

Lou Ann Parsons, South Africa, seventeen months beginning July 1, 1990.

Jane and Robert Williams, Lesotho, four months, beginning October 1, 1989.

COMPLETION OF TERM

Brigette Colton, Germany, Associate, as of November 30, 1989.

Barbara De Souza, Brazil, Associate, as of December 31, 1989.

William Mensendiek, Japan, Associate, as of March 31, 1989.

Alejandro Orantes Hernandez and Ruth Rodriguez de Orantes, International Associates from El Salvador, as of November 30, 1989.

Heyward Wong, Hong Kong, Special Appointment, as of August 31, 1989.

RETIREMENT

Eleanore Hire, Japan, as of April 30, 1990.

Myron and Naomi Ross, Japan, as of January 31, 1990.

Mary E. Williams, Japan, as of March 31, 1990.

COMPLETION OF TERMINAL LEAVE

Alan and Mary Bartholomew, Turkey, as of September 30, 1989.

Elizabeth Pexton, Japan, as of October 31, 1989.

RESIGNATION

Judith and Kenneth Hollingsworth, Cameroun, as of August 3, 1989.

LOSSES TO THE FAMILY

Lucille Jarrad Downs, missionary to Japan (1922-1964), died January 11, 1990, Morganton, NC, at the age of 97.

Lucille Downs was born on September 20, 1892. She went to Japan in 1922 as a missionary of the Methodist Board and served as a secretary at that agency's publishing house in Tokyo. She married American Board missionary, the Rev. Darley Downs. During most of her time in pre-war Japan, she served in various capacities at the Japan Mission in Tokyo and at the Kobokan, a pioneer social settlement in Tokyo.

Because of the threat of war, Lucille and their three children returned to the U.S. in 1941. Darley was transferred to the Philippines where he was interned by the Japanese. During the war, Lucille worked at the American Board offices in Boston.

After the war and Darley's release, the Downses returned to Japan where Lucille assisted at the Interboard Office and served as the UCBWM representative to the Board of Trustees of the American School in Japan. They returned to the U.S. in 1963 and were awarded emeritus status by the UCBWM.

Lucille spent the later years of her life, following the death of her husband in 1969, in Ohio and North Carolina. She is survived by two sons and a daughter.

Helen Weed Gerhard, missionary to Japan (1921-1963), died November 15, 1989, Redlands, CA, at the age of 91.

Helen Weed Gerhard was born in Iowa City, IA. She received her bachelors degree in music from the University of Kansas where she also did graduate work in voice. In 1921 she was appointed by the Board of International Missions of the Evangelical and Reformed Church as a missionary to Japan and was assigned as a teacher of voice at Miyagi College for Women in Sendai. In 1932 she married Dr. Robert Hassler Gerhard, who was an assistant professor of English and phonetics at North Japan College in Sendai.

When World War II broke out, the Gerhards were interned by the Japanese for six months before being repatriated to the U.S. In 1947 they returned to Japan. Helen expanded her teaching responsibilities to include the instruction of English at both Miyagi and North Japan College. In 1952 the Gerhards were appointed to the Japan International Christian University (ICU) in Tokyo with Helen teaching English conversation.

In April 1963 Robert died suddenly of heart attack, and soon after that Helen returned to the U.S. She was made a missionary emeritus of the Board and retired to Florida and then to California.

Helen is survived by two sisters in Oklahoma and Montana. Her remains were interred with her husband's at International Christian University in Tokyo.

Albert Carl Hausske, missionary to China (1920-1951), died October 28, 1989, Linwood, WA, at the age of 98.

Albert Carl Hausske was a member of United Congregational Church of Chicago at the time of his appointment as a missonary to China in 1920. He and his wife Clara Sophia Jacobson served at Taiku Hospital where Albert was business manager. Because of the war, they returned to the U.S. for a year in 1941 while Albert studied at the College of Chinese Studies in Berkeley, CA.

In May 1944 they returned to Chengtu, China, and, in 1946, they were asked to go to North China where Albert served both the North China Mission and the North China Kung Li Hui as treasurer. They returned to the United States in 1951, and Albert served as the business manager of the University Christian Church in Seattle from 1952-1960.

During their early years of retirement, Albert served as president of the Foundation for International Understanding Through Students at the University of Washington.

Albert is survived by three sons.

Priscilla Harry King, missionary to India (1975-1983), died August 28, 1989.

Henry Curtis McDowell, missionary to Angola (1919-1936, 1947-1959), died October 11, 1989, Kings Mountain, NC, at the age of 95.

Henry Curtis McDowell was raised in the South, receiving his early education in Meridan, MS, and his BA, BD, and honorary DD degrees from Talladega College in Alabama.

In 1919 Henry and his wife Bessie were sent by the American Board to Angola. They served at several missions, and Henry was the co-founder of the Galangue mission station where he supervised churches and schools in the surrounding area.

The McDowells returned to the U.S. in 1937 because of Bessie's ill health. Henry became the principal of the Lincoln Academy at Kings Mountain in North Carolina under appointment by the American Missionary Association. Bessie died in 1942. Henry was married to Ruth Alexander, and, in 1944, they moved to New Haven, CT, where he became the pastor of the Dixwell Avenue Congregational Church.

In 1947 the McDowells went to Angola where they served in Elende and Chilesso. Henry served as a pastor to pastors, as a coworker with Christian leaders in hundreds of village schools and churches, and as mission treasurer.

During a 1952-53 furlough, Henry occupied the Africa chair at the Kennedy School of Missions. In 1959 the McDowells retired as missionaries. They were called by the Florida Conference of the UCC to help establish a new church, the Church of the Open Door in Miami, where they remained until 1967. Henry spent his remaining years at the Lincoln Academy Community in Kings Mountain.

Henry is survived by his wife Ruth and his son Curtis.

John A. Reuling, *Continued from page 1.*

UCBWM. He also served as chair of The African Committee of the National Council of Churches in the U.S.A.

With his wife Eleanor Swanson Reuling, John began his overseas career in 1927 as an educational missionary in South Africa. For fourteen years he was director of teacher training at Adams College, Natal, South Africa, eventually becoming the school's headmaster. He was responsible for sending many Africans to the U.S. to be educated, including political activist and writer, Ndabaningi Sithole. He became a close friend of Chief Albert Luthuli and travelled to Oslo, Norway, in 1960 when Luthuli was awarded the Nobel Peace Prize.

During World War II John was president of Northland College, a United Church of Christ-related college in Wisconsin.

John Reuling was born in Osceola, Nebraska, and graduated from Michigan State College in 1927. He earned an MA from Cornell University and was awarded an honorary Doctor of Laws from Northland College in Wisconsin and a Doctor of Humane Letters in South Africa.

His wife Eleanor died in 1983. He is survived by two daughters, Edna Wade and Anna Lois Pratt, two sons, John, Jr. and Walter, and a sister.

Pauline Rehder Woolworth, missionary to Turkey and Syria (1919-1963), died November 24, 1989, at the age of 97.

Pauline Rehder Woolworth grew up in Minnesota and graduated from the State Normal School in Moorhead, MN, in 1916. She attended the Kennedy School of Missions from 1919-1920. She was one of the many pioneering missionaries of the American Board who served Muslim and Christian young people during the tumultuous years leading to Turkey's establishment as a democratic republic in 1923. Pauline taught and did teacher training at Marash College in Aintab and also taught at Aleppo (Syria) Girls High School.

In 1924 Pauline married William Woolworth. They first taught at Kayseri in Istanbul and then, in 1928, moved to Tarsus and taught at Tarsus Amerikan Lisesi until 1949. The Woolworths spent their final years (1949-1963) in Turkey at Uskudar Amerikan Lisesi. Pauline continued her teaching duties, as well as being the mission librarian, an active member of the Women's Fellowship of the English-speaking community church, and treasurer of the Girls' Service Center (YWCA).

At their retirement in 1963, the Woolworths were awarded missionary emeritus status. In their remaining years they lived in the Plymouth Village Community in Redlands, CA. William died in 1981. Pauline is survived by a daughter, a son and a daughter-in-law.

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Dalton and Waneta Smith
Winfred Brauss
Martha Artopoeus
Frank Cary
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Isabel Hemingway
Georgianna Maynard
Fern A. Meyering
Gordon A. Rehder
Dennis and Virginia Rehder
Mr. and Mrs. Robert Woolworth

How We See It

(cont'd from page 6)

tions, that meet in various neighborhoods. But once every two or three months they all come together for a united service. When they do, how they sing! With full volume, with clear enunciation, they sing! There is power in such singing. The people draw strength from one another, as they move beyond their separate lives to join in a larger identity, a "corporate personality."

Judith is busier than ever at the Youth Contact Centre. This non-profit school, so much needed, is thriving; YCC still hopes to relocate to a larger building before too long. Because of its low tuition-fees it reaches many who could not otherwise attend high school. Its concern for the whole student, and not just academics, seems to us to demonstrate education as it is meant to be.

Some of you ask how the oppression in South Africa affects us here in Zimbabwe. South Africa has a "total strategy" towards its neighbors, involving military harassment (or worse), political meddling, and economic pressure. The military aspect leads to occasional bombings, the infiltration of spies, and the backing of insurgencies like the "Renamo" one in Mozambique. The economic side is more direct, and more damaging to Zimbabwe. It means, for example, that Zimbabwe's more direct route to the sea, through Mozambique, is repeatedly sabotaged by Renamo, thus forcing this country to ship many exports and imports through South Africa; that route is longer, subjects Zimbabwe to South African pressure, and is more costly. Renamo groups are also attacking Zimbabwe villages near the Mozambique border, killing, wounding, destroying crops, reducing farm productivity. All this leads to increased military spending in Zimbabwe—the army has recently been enlarged, and the air force is importing a very costly new radar system. It all adds up to slower economic growth: a new U.N. study estimates that the front-line region's growth rate since 1980 has been one-half what it would have been, at a regional cost of over U.S. $50 billion. Here this creates very concrete problems: higher unemployment, shortage of machinery and chemicals and medical supplies, and great shortage of vehicles and spare parts (so that crops do not always get to market, coal does not always get to power plants and factories, and buses cannot cope with the demand).

Judy Myrick (second from right) with women at Youth Contact Center

South Africa's efforts to weaken its neighbors account for Zimbabwe's strong support for sanctions against South Africa. For the front-line state, ending apartheid is not merely desirable, but *essential*; it's needed, not eventually, but *right away*. Evidence is mounting that tough sanctions in crucial areas are beginning to persuade South African whites that changes are required; but the sanctions need to be tighter, and to be supported by many more nations.

Conditions Worsen in Ethiopia

The UCBWM has authorized $20,000 for response to the $1 million Ethiopian Famine and Drought Appeal issued by Church World Service. The situation in Ethiopia continues to worsen as many regions of the country experience food shortages due to drought-related crop failures.

The northern provinces of Tigray and Eritrea are particularly hard hit by drought. It is estimated that more than 2.5 million people in the drought-affected areas are at risk of starvation. The situation is further complicated by the ongoing armed conflict between troops of the Ethiopian government and troops of the Eritrean People's Liberation Front (EPLF), the Tigran People's Liberation Front (TPLF), and the troops of other dissident groups.

Many of the people affected by the drought are in areas that are now totally under the control of the EPLF and the TPLF. Therefore, efforts are being made to secure the safe passage of food to all areas of the country. Archbishop Robert Runcie of Canterbury has received assurances from the Ethiopian government that church-run relief agencies would be allowed to deliver food to rebel-held areas.

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New Resources from Friendship Press

"Come Holy Spirit—Renew the Whole Creation" is the theme chosen for the Seventh Assemblly of the World Council of Churches, which will meet in Canberra, Australia, February 7-20, 1991. A series of six Bible studies on the theme is being offered by Friendship Press for use in churches in preparation for the World Conference.

Making Peace: One Woman's Journey Around the World is a collection of photographs and reflections by Jan Phillips reflecting an 18-month peace pilgrimage which touched lives in more than a dozen countries. The author recounts the spiritual transformation that took place in her life as she moved from a Western, Christian perspective into cultures and communities that challenged her values at every juncture. ***Making Peace*** is a book to lift the spirit and rekindle hope. Jan Phillips illustrates the common human longing for peace among the world's varied people.

Come Holy Spirit is available for $4.95 and ***Making Peace*** for $18.95. Order from Cokesbury or the Friendship Press Distribution Office, PO Box 37844, Cincinnati, OH 45222-0844; (513) 948-8733.

Local Heroes, Global Change

The long-awaited PBS series on world hunger and development, previously known by its working title, "Breakthrough on Hunger," will air in May. **"Local Heroes, Global Change"** is the new title for the series that PBS has scheduled for four Monday evenings in May, beginning May 7. It will be fed to the PBS network at 10 p.m. EDT.

As final editing of the programs began, it became clear that the stories of challenge and hope reach well beyond matters of hunger, embracing issues of human and social development on a much broader scale. To reflect more fully the nature of the series, the producers were led to the new series title, "Local Heroes, Global Change."

Study guides and a video cassette containing three-minute sequences from each program, prepared by the Interreligious Coalition for Breakthrough on Hunger, will be ready for shipping in March. They are available at $3 for the booklet and $8 for the videotape, or $10 for booklet and cassette, from Alternatives/Coalition, P.O. Box 429, 5263 Bouldercrest Road, Ellenwood, GA 30049; phone (404) 961-0102.

To insure broadcast in your area and to confirm the time of your local showing, be sure to contact your local PBS station.

A Visit to Remember

(cont'd from page 1)

of the central role of the East Germa churches throughout this process of re form and democratization of their soci ety, all members of the delegation wer able to experience the remarkable event of these days "from the inside."

The Rev. Fred Wenner, of Frederick MD, was in Wittenberg on November 4 where thousands gathered in solidarit with one million demonstrating that sam day in East Berlin. "Within the shadov of Martin Luther's church and just tw blocks from the birthplace of the Protes tant Reformation," he writes, "the firs of the marchers to step to the microphon was a bearded guitar player who led u in singing 'We Shall Overcome!' " Tw days later in a Catholic Church in th Harz region a prayer service for renew was conducted ecumenically with a overflow crowd. "Local folk," he write "of all ages were jammed into the chan cel, wedged into every aisle, hangin from the balcony, and standing outsic the open windows in a cold, drenchin rain." Later that same week, Mr. Wer ner was in an Evangelical church fille with 800 worshipers just 24 hours aft the Wall's fall. "Songs were sung, inte cessory prayers were said, and an offe ing was taken for the hungry in the Thi World," he writes. "Then we followe marshals wearing 'No Violence' sash in a candlelight procession that met larger crowd at the town square. The the largest applause came when someor rose to thank the Church for speaking o against government oppression long b fore others dared to go public with the protests."

The exchange delegation is a regul activity in the UCC-EKU relationshi which is coordinated from the UCC sid by the UCC-EKU Working Group, committee appointed by UCBWM. Eve other year a UCC delegation of eight pe sons—four from each of two UCC Co ferences (this year Central Atlantic an Kansas-Oklahoma Conferences)—spen a month with the EKU in West and Ea Germany, meeting church leaders an visiting in congregations. In the alterna years a similar delegation from the EK visits the UCC. These grass-roots co tacts have been going on for more tha 25 years, predating the official Gener Synod action of "full church fellowship with the EKU in East and West Germa in 1981.